perfectly only what he was or did in that state of
mind and not what he was or did in the other. This
•can be associated with an organised idea of different
personality, for he thinks in one state that he is
one person and in the other that he is quite another
with a different name, life and feelings. Here it
"*would* seem that memory is the whole substance of
personality. But, on the other side, we must see that
dissociation of memory occurs also without dissocia-
tion of personality, as when a man in the state of
hypnosis takes up a range of memories and experi-
ences to which his waking mind is a stranger but
does not therefore think himself another person, or
as when one who has forgotten the past events of
his life and perhaps even his name, still does not
change his ego-sense and personality. And there is
possible too a state of consciousness in which,
although there is no gap of memory, yet by a rapid
development the whole being feels itself changed
in every mental circumstance and the man feels
born into a new personality, so that, if it were not
for the co-ordinating mind, he would not at all
accept his past as belonging to the person he now is,
although he remembers perfectly well that it was

in the same form of body and same field of mind-
substance that it occurred. Mind-sense is the basis,
memory the thread on which experiences are strung
by the self-experiencing mind: but it is the co-
ordinating faculty of mind which, relating together
all the material that memory provides and all its
linkings of past, present and future, relates them